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THE CHRISTIAN WORLD.

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THE MISSION TO GREECE.

WE have more than once referred to the Mission to Greece, which the Executive Committee of THE AMERICAN & FOREIGN CHRISTIAN UNION has projected ; and in our last number of the CHRISTIAN WORLD we announced that the Rev. George Constantine, the Missionary-elect, was on the point of sailing to his field of labor. A brief account of this young brother, and of the services which immediately preceded and those that attended his departure from us, may not be unacceptable to our readers.

Mr. Constantine is a native of Athens, where his worthy and now aged father and mother reside, with all their children excepting the eldest, the subject of this notice. When in his sixteenth or seventeenth year, he was induced to attend Dr. King's Bible Class, where he first acquired some knowledge of the Sacred Scriptures. Up to this time his education had only been such as other Greek boys of his age and position in society, which was humble, received in the public schools. By being brought into contact with Dr. King and the Bible, he was led to think of, and at last strongly to desire, to come to America to acquire an education. His poor father could only furnish him a few dollars wherewith to go over to Smyrna, in Asia Minor, whence he might find a passage to the United States. Such an opportunity he found in a Swedish ship, in which he gained his passage by his services as a sailor-boy. Landing in New-York, after a three months' voyage, without a cent in his pocket, and wholly ignorant of the English language, he made his way to a Sailors' Boarding-house, where he toiled at all-work for his board and such small sums as he could earn. After a few weeks, he was enabled to make his way to Boston, and thence to Cambridge, to see Professor Sophocles, his countryman. There he spent a year, learning the trade of a tailor. After that he made his way down to Richmond, (Virginia,) to see another countryman of his, the late excellent Mr. Staikos, who was teaching a school there.

In Richmond, Mr. Constantine joined the Presbyterian Church, under the care of the Rev. Dr. Reed, on Shockoe Hill. After spending a year in that city, working at his trade, he returned to the North, and entered the Academy at East Windsor Hill, a few miles from Hartford, Conn. Thence he went, when sufficiently prepared, to Amherst College, where he passed through the studies of the course. From Amherst he went to the Seminary at Andover, Mass., where he pursued the usual course of Theological studies. Both at Amherst and Andover Mr. C. mainly supported himself by his own exertions. On the 10th day of September he was ordained at Amherst by a Council of five pastors and seven representatives of the churches, called by the church in the College, of which he was a member for several years. On that interesting occasion, the Rev. Dr. Van Lannep acted as Moderator of the Council, and the Rev. S. A. Seymour was Scribe. The Rev. Dr. Kirk, of Boston, preached the sermon. The Rev. Drs. Hitchcock and Stearns of the College were members of the Council, and took part in the exercises.

More than a year ago, the attention of the Committee was called to Mr. Constantine by a letter from Professor Tyler, of Amherst College, and not long afterwards he was recommended to them, as a suitable Missionary to Greece, by letters from several of the Professors at Andover, by Dr. Kirk, and other brethren whose "praise is in all the churches." After much deliberation, the Committee resolved to undertake the Mission, relying on the friends of the Society to furnish the means. Nor has their confidence been disappointed. The Saviour who has so wonderfully led Mr. Constantine to this country, and enabled him to receive an education that fits him to be, under God's blessing, useful, as we hope, to his countrymen, has made the path of duty plain to them.—For years they had known that the American Board had ceased to consider Greece as any longer a field in which they ought do much more, since it was no longer a Mohammedan country, but a nominally Christian one, and therefore coming as much within the scope of the object of the American & Foreign Christian Union as Italy, or France, or Russia. In this view of the case, we are happy to say, the Rev. Dr. Anderson, the distinguished Corresponding Secretary of that Society, fully concurs.

After completing his studies in the Seminary, in August last, Mr. Constantine aided the Secretaries of the American & Foreign Christian Union in bringing the subject of this Mission before the churches, in Pittsburgh, Hartford, and several places in the vicinity of New-York—preaching to the churches, and addressing Sabbath-schools, being in the latter service exceedingly happy, having given much of his time to such work during his College and Seminary course—and in every other way in his power. Every where he was received with kindness,

and excited much interest in the Mission and the people in behalf of whom he spoke.

The first day of November having been appointed as the day of his sailing, Mr. Constantine came on a few days before, with his excellent young wife—having been married to Miss Fall, of Charlestown, Mass., some three months ago. On Thursday afternoon, the 30th of October, the Board held a special meeting for prayer, and for the delivering to Mr. Constantine the Instructions of the Executive Committee, which were read by the Corresponding Secretary of the Society. The Rev. Messrs. Parker, Van Norman, Campbell, and Smith, and Messrs. De Motte and West took part in the interesting services of the occasion. The Instructions are here given by direction of the Board. They are as follows :

INSTRUCTIONS OF THE EXECUTIVE COMMITTEE, TO THE REV. GEORGE CONSTANTINE,
MISSIONARY TO GREECE.

DEAR BROTHER—As you are about to leave us for your field of labor, the Committee desire to say a few words to you in the way of counsel and direction, which they beg you often to read and seriously to consider, after you shall have arrived on that field.

1. Your work will be among the Greek people ; we hope in the kingdom of Greece, and, if the Saviour will, at Athens itself, the capital of that kingdom. No mission could be more interesting, so far as relates to the country in which it is to be fulfilled, unless it be to the land of Palestine ; for it is one in which St. Paul, the greatest of the Apostles, spent several years, visiting its chief cities, preaching the glorious Gospel, and founding and edifying the churches of Christ. The labors of that distinguished Apostle were not confined to the people of what is the kingdom of Greece at this day, but extended, as we learn from the Acts of the Apostles, to many of the Greek cities of Asia Minor, of Thrace, of Macedonia, and of Thessaly. So, too, it may be the will of the same Saviour whom St. Paul preached, and who guided all his steps, that *you* should preach His Gospel and make known His salvation, to the Greeks who reside in some of those countries, rather than to the inhabitants of what is now called Greece.

2. Nevertheless, it is the desire of the Committee that you go first of all to Athens, and make trial of your gifts and of the work at that important city. It is the Capital of Greece, is already a considerable city, and is destined to become far more so. To say nothing of the prestige which attaches to its name, and the historic associations which cluster around it, as the renowned home of all the Fine Arts in ancient times, and for ages the centre whence radiated the light of Science and Literature, not only for the illumination of the Eastern Roman Empire, but also the Western, it is evidently destined to exert an immense influence upon the civilization and religion of the Greek race, now becoming restored to national life after long ages of slavery and degradation. Indeed it would seem that that interesting city is about to perform as important a part in Greece's restoration and regeneration as she did at its primitive colonization and civilization. It is at Athens that the Monarch and the Court reside, and where the Government has its centre. It is at Athens that we find the University of Otho, with more than forty Professors, more than six hundred students, and a library of more than eighty thousand volumes. There, too, is the most important of the seven Gymnasia or Colleges of the kingdom. There is the best, if not the only, Theological Seminary of the Greek Church, worthy of the name, in Greece. In its neighborhood, (at the Piræus,) is the chief Military School of the kingdom. In Athens is also the principal Normal School of the country. There, too, is an able staff of editors, and there are published not less than twenty

periodicals—semi-weekly, weekly, monthly, quarterly, and annual—which have a large circulation in that small and poor, but now populous country. Athens is the sacred city of the whole Greek people of modern times. Thither the wealthier Greek families of Constantinople, Salonica, Smyrna, as fondly hope to send their sons to be educated as do those of Hermopolis, Patras, and Nanplia. How important, then, that the many hundreds of young men who are pursuing their studies in the city that still bears the name* of the Goddess of wisdom and learning, where she had so long her splendid shrine, but where a civilization that is Christian in name, and to some extent in reality, has taken the place of that which was Pagan, should find there the blessed Gospel of our Lord and Saviour in its purity!

3. But whether Athens will be your field of labor, or some other city or district of Greece, or some portion of old Macedonia, or some other part of the Turkish empire where the Greek population is numerous, is a question which cannot be determined by the Committee. Providential guidance, and the counsel of Dr. King, Dr. Kalopothakes, and other friends at Athens, after you have reached that city, and ascertained what can and what cannot be done there, must, under God's blessing and in answer to prayer, determine the path of duty for you. We cannot doubt that the Saviour will lead you in the way in which you should go, and conduct you to the place where He designs that you should labor for Him.

4. Wherever you may feel yourself called to labor, after having taken all the appropriate steps for ascertaining the will of God, the Committee's advice is: *Enter upon the work with the whole heart, and pursue it with faith and zeal, humbly imploring every day and every hour the blessing of the Saviour, the influences of the Holy Spirit, that your labors may not be in vain.* What those labors should be, the Committee can only say: *let them comprise every thing by which you can impart the knowledge of the Gospel to the Greeks,—conversation with the people, in all suitable places; visitation of families wherever practicable; the reading and the distribution of the Sacred Scriptures and good books and tracts; holding of little meetings for the expounding of the Word of God, and the preaching of the Gospel; formation of Bible Classes, and Sabbath Schools, wherever it can be done; the preparation, by translation or otherwise, of suitable books for children and grown people, especially the former, and the circulation of the same.* In a word: *Do every thing that can be done with prudence and wisdom to promote the salvation of the people among whom you go to spend your life.* The same duty would we enjoin upon your beloved companion, who quits her home, her kindred, and her country, to accompany you to your field of labor, and to toil with you for the salvation of the Greeks and the glory of Christ. May He go with you, bless you, guide you, and keep you both, and make you a blessing for many years to thousands "that are ready to perish."

Seek in all possible ways to do good. Attempt nothing, however, that may appear of questionable propriety and expediency. Do not go forward, when you cannot see your way clear to do so. In all such cases, let doubts have a proper influence.

5. You have a great advantage over most of Missionaries. You go back to your native country, to a people whose language, manners and customs, superstitions and errors, you are familiar with. You know the nature of the Religion of the Greek Church; you are not ignorant of the character and influence of the clergy, secular and regular, of that Church. You are aware that much wisdom and prudence will be demanded for the work which you are going to attempt. That wisdom and prudence, with every other needed grace, must be daily and earnestly sought from on high.

6. You go in a good measure supplied with the books which you will need, and those things which will be necessary to enable you to commence the work of house-keeping, but you will need to use all proper economy to enable you to live with comfort on the very

* Athens, from Athena, one of the names, in Greek, of Minerva, whose magnificent temple, the Parthenon, crowns the Acropolis.

moderate salary which the stress of the times compels the Committee to give you. We have no doubt that you and your excellent wife will not be wanting in this respect. The Financial Secretary will see that you be provided with funds to carry you to your field of labor, and will regularly remit to you, in monthly drafts, your salary.

7. The Committee expect you to write fully and frequently in relation to your labors, and to every thing that has a bearing on your work, to the Corresponding Secretary. At least once a month such a report will be desirable.

8. And now commending you to the Lord and to the Word of His Grace, the Committee, the Board, and the Officers of the Society, would say to you :—Go in peace, and comfort, and in good hope of usefulness, and of happiness in being useful ; and may Christ, our Lord and yours, go with you, to protect and bless you, and make you the means of doing much for His kingdom and glory. And when your work is done, may you be received into heaven, to meet many who shall be brought to the knowledge of Christ through your labors, and to praise and glorify Him that sitteth on the throne, and the Lamb forever and ever !

On Friday night, October 31st, there was a very interesting Farewell meeting in the Presbyterian Church in Fourteenth-street. Rev. Asa D. Smith, D. D., the pastor, presided and opened the meeting with prayer and the reading of the 17th chapter of the Acts of the Apostles. The Rev. Dr. Baird, Cor. Secretary of the Society, made a brief statement of the object of the meeting. The Rev. Mr. Constantine then addressed the assembly in a most interesting manner, on Greece as a missionary field, the character of the Greek people, and the facilities and the obstacles which Greece presents in regard to the missionary work. The Rev. Dr. Crosby, Professor of the Greek language and literature in Rutgers' College, at New Brunswick, N. J., then delivered an admirable address, on the importance of the Mission, and on the future influence of the Greek people upon the affairs of the East. Having been in Greece and become familiar with the modern language of the country, the character of the people, and their wonderful progress since the war of the Revolution in 1821-28, which gave independence to Greece, Dr. Crosby spoke with a degree of intelligence and conviction on the subject, which few, if any, among us can be expected to possess. The Rev. Dr. Parker then made a few striking remarks, and commended Mr. and Mrs. Constantine to the Divine protection, and invoked the blessing of God on the Mission. Mr. Constantine then read a portion of the Missionary Hymn ("From Greenland's icy mountains," etc.) in modern Greek, and the choir and congregation sang it in English ; and the Rev. Dr. Campbell, Cor. Sec. of the Society, pronounced the benediction. Thus terminated one of the best meetings we have ever seen in New-York. A number of friends remained awhile to say *adieu* to our young friends.

The next day, several members of the Board and the officers of the Society accompanied Mr. and Mrs. Constantine to the steamship Kangaroo, and commending them to the grace of God, bade them farewell a second time. The parents, and a brother and sister of Mrs. C., were most deeply interested witnesses and partakers of these affecting scenes.

AN INTERESTING LETTER FROM PANAMA

WE have great pleasure in laying the following letter before our readers, only regretting that we have not been able to do it at an earlier day. The writer of it is making the noble experiment of carrying the truth into Spanish America by his own self-sustaining efforts—thus doing what we earnestly recommended in the last Annual Report of this Society. The statements of Mr. Hicks respecting Central America, especially the Republics of Guatemala and San Salvador, are exceedingly interesting and important. Will not our readers lift up their hearts in prayer, that the labors of Mr. H., and all others who are engaged in making known the truth, by spreading the Scriptures, by teaching, and by preaching, in the portions of this hemisphere settled by the Spanish and Portuguese races, may be greatly blest, and that thus a pure Christianity may gain an entrance into all those regions?

PANAMA, August 6, 1862.

REV. R. BAIRD, D. D.—*Dear Sir*: Mr. Monsalvatgé handed me your kind letter, to which I hasten a reply. At your request, I will give you a brief sketch of my labors during the past year, and the objects of my labors.

A year ago this month, I went up the Central American coast as far as the city of Guatemala, with a view to find out what could be done toward introducing the Gospel into that State according to a plan which I had in view. I went to the city of Guatemala, and remained there three months, and then spent six weeks in traveling over the State for the purpose of learning its advantages, and then left for this city, where I have been since January last, laboring for Christ in my own quiet way. Now for my plan and what I have accomplished. I will not say my plan, for it is not mine, but the one I have adopted. I was led to believe, from seeing how little was being done, that other methods for giving the Gospel to the heathen must be employed, before we could hope to realize, in any great measure, the fulfillment of the glorious promises which are given us respecting them. It seemed to me that the true spirit of Christ's Gospel demanded that all classes of Christians were called to take a personal part in this great work. I believed the time had come when farmers, mechanics, merchants, and all other classes should go into the Mission-field, and pursue their various avocations for their support, and at the same time, by their lives and by all the other means that offered, lead those around them to a knowledge of Christ. Not going as colonists, but as emigrants, having as their object the gathering of heavenly treasure,—just as many come to these lands to collect their sordid gains.

I found Guatemala the great strong-hold of Romanism in Central and South America. Fugitive priests from Mexico, Central, and South America, were collected there. The Jesuits with their cunning have all their machinery in full operation there. All the rites of their religion are carried to their fullest extent in all parts of the State. Of course all light of truth is most studiously excluded, and no one ventures to lisp a word against any of the mockery that he sees around him.

In the country very many of the idolatrous practices of the Indians are incorporated, and one is often shocked with the ridiculous performances he sees around him. I found however a field for the very work I proposed. The greater portion of the State is composed of highlands, where is found one of the finest climates in the world. It is a perpetual spring. There, any of our northern people can engage in manual labor, and retain the same vigor of constitution as on their farms, or in their workshops at home. It is

very healthy. All of our northern fruits and cereals can be raised there as well as the semitropical. The people, that is the masses, which are principally Indians, are degraded and ignorant. They can be hired for a mere trifle. There are few foreigners in the State, so there is no competition. Land can be purchased at a very low price. In nearly every respect the chances for success in nearly every branch of employment are superior, while at the same time the field for doing good, though limited in comparison with some others, is still broad. The facilities for going there are very good, there being a semi-monthly line of steamers. The language—the Spanish—is but a slight obstacle, for even the most ignorant are able to acquire it sufficiently for business in a comparatively short period.

Since returning to this place, I have had a letter from Guatemala. The American Ambassador there informs me that the British Ambassador had proposed to him to support a minister of the Gospel there between them, giving him six hundred dollars. He requested me to find him a suitable man, which I have done, and am waiting his reply of acceptance. If the minister goes, I have found a young man, just graduated at Williams, who will go out and teach there for two years.

The recent news from San Salvador is glorious. By a recent act of the Government, that State is to be thrown open to all religions, and of course the Bible can be freely circulated. If there was any one to work here, I would go up there immediately, and try and see what could be done; but I cannot leave here yet. I am in hopes to have something of importance from Costa Rica by the next steamer.

Since I have been here, I have been in a constant state of uncertainty about my stay, for I expected to go immediately into the interior of this State, but the war here has prevented. I have aimed since I have been here to reach all classes. There are three classes here: The foreigners that speak English; the colored people, that speak English, mostly from Jamaica, and the Spanish people. I have a Sabbath service for the foreigners, and a Sabbath evening service for the colored people; and I distribute Spanish Bibles and tracts among the Spanish. I reach the foreign children by a day-school, where they have religious instruction; the colored children by a Sabbath-school; and the Spanish children by a free school for learning English one hour each day. I will explain this last. I require each of the Spanish children to have an English New Testament, and then they all repeat in concert each word after me. After each verse I have one of them read the verse alone; after which I read the Spanish translation of it over twice to them. In this way we go over about thirty verses each afternoon. After they have read in this way, I spend a little time with them in teaching them the names of things in English. They learn enough of English to keep them constantly interested. I am satisfied for my labor while I can have them hear so much of the Bible carefully read each day. I consider this plan a success, and one which can be carried out by the most humble laborer in these fields. I have sold seventy copies of the Spanish Scriptures here, many of which have gone by coasting vessels into the interior, and have distributed as many more English, and a good quantity of tracts in various languages. As to your proposal to lend me any aid, if you refer to pecuniary help, I must refuse it; but if by any publications, or by advice, that I will thankfully receive. I trust in God to furnish me my support in any way He pleases, and it always comes. I try to let Him guide me in all my ways. I am doing but little, but He can make it bring forth fruit. The news from the interior of this State is of interest to our cause. General Mosquera has banished all priests, nuns, &c., from Bogota. The priests here are in consternation. The report is that they will all go to Europe by next steamer.

Yours in Christ's work,

FRED. HICKS.

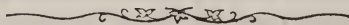
P. S. Please make due allowances for this, since press of duties has limited my time for writing.

The following article from the *London Spectator* throws some light on the state of things in San Salvador. It is entitled: THE JESUITS

IN CENTRAL AMERICA. They have had some wonderful doings there. The light is spreading even in Central America :

"The Jesuits have threatened Central America with an earthquake! Revolutionary ideas, it seems, have found their way unto the shores of the North Pacific Ocean, where lies the little republic of San Salvador, inhabited by some half a million of mestizos.*—San Salvador formerly was in the repute of being one of the most faithful children of the holy Papa at Rome; but a late change of government introduced a heretic Professor of History into the University of the capital, as well as a democratic Minister of Foreign Affairs. One of the first acts of the new Minister was the conclusion of a treaty of commerce and amity with King Victor Emmanuel, which event was followed up by the commencement of a series of lectures against Papacy and the Inquisition by the new Professor. The latter, thereupon, was excommunicated by the Bishop, and at his instigation the whole clergy of San Salvador, mostly Jesuits, refused to take the oath to the newly promulgated Constitution. On the government having recourse to various coercive measures, bishops and priests, in a body, quitted the soil of the godless Republic, retiring to Guatemala, and leaving behind them the prophecy of a tremendous earthquake, to take place on the 17th of September, at a quarter to ten in the evening. The skeptical *sansculottes* of Salvador are said to intend to have a *fete* on that day, organized by the new Professor of History."

* A mixed race, Spanish and Indian.



THE GREATEST TREASURE IN THE EXHIBITION.

THE celebrated Historian and Theologian, Rev. Dr. J. H. Merle d'Aubigné of Geneva, Switzerland, having visited the Great Exhibition in London, a few months ago, wrote the following admirable article on the BIBLE, which he rightly considers THE GREATEST TREASURE in it.

WHEN a visitor first enters the vast structure, in which some of the greatest marvels in science and art are gathered together, a question naturally presents itself to his mind: Where, among all these divers productions, am I to find what is the most remarkable? Is it among the minerals or among the fabrics—among the machines or among the pictures?

No, my friends. Let us search a little further. Come with me through a little door, which attracts no one; let us ascend this long and narrow stair, which leads to the top of one of the turrets; come on to the end of a room; and there, in a little stall, we find the marvel of marvels. From whence does it come? Is it from England? from the continent? from America? from the east? It comes from heaven. Men have worked at it; we recognize their different characteristics in its composition; but it is, above all, the Word of God. Forgetting every thing that is around me, looking upon all other objects as naught in comparison to it, enraptured with the treasure I have found, I seize upon it, and, placing myself in the midst of the building, I could wish to mount upon a platform, and cry to the assembled crowd, "Listen! listen! This is the most wonderful, this is the most beautiful production here. This is the Word of the living God; these are the Oracles of Heaven; this is the Sword of the Spirit, the

seed of the kingdom, the power that engenders the new man, the lamp to our feet, the joy and rejoicing of our hearts. This is the revelation of the mystery which was kept secret since the world began, but is now made known to all nations. This is the only rule of everlasting truth, the source from whence man must ever draw new life, the rock on which alone faith can be founded."

The coming of Jesus Christ is the crowning point of Divine revelation; and the history of Jesus Christ, the doctrine of Jesus Christ, the word of Jesus Christ, have, therefore, a sovereign authority for the Christian. Holy Scripture is the sun which God has made to rise upon us after a long and darksome night. "Thy Word, O God, is more precious than gold, yea, than much fine gold."

And yet, my friends, this Holy Scripture is often attacked. The Church of Rome attacks it, but with a certain moderation; for she allows it to subsist, but she destroys its power by placing herself above it. Rationalists and Infidels attack it by denying its plenary inspiration and its sovereign authority, and by attempting to substitute for it religious sentiment, criticism, reason, or human wisdom.

If any one were to organize an assault upon the building in which the riches of so many different lands are exhibited; if an attempt were made to disturb the foundation on which it stands, to burn its walls, should we not see courageous men flocking from all sides to protect it? An army, if necessary, would march to its defence. This is what should also take place if any one should impugn the Divine authority of the Scriptures. There are four different armies arrayed in its defence. I wish to-day to make them defile before you."

1. Foremost in the rank of its defenders we shall find the early fathers of the Church of Christ. There are those who would assert that the doctrine of the Divine authority of the Scriptures is a dogma of later times. Let us test the assertion by the concurrent testimony of the first teachers of Christianity.

At the close of the first century, a bishop of the Church, named CLEMENT, taught at Rome. Would you know what you should do, you who seek salvation? Clement will tell you, "Examine carefully the Scriptures: they are the true oracles of the Holy Spirit. In them there is nothing unjust, nor false, nor feigned."

At the beginning of the second century, in Antioch, IGNATIUS, a disciple of St. John, shed abroad the mild effulgence of his virtues. Would you know where to seek for the fountain of all truth? Listen to his teaching. "Fly to the Gospel," says Ignatius, "as if it were the person of Jesus Christ."

About the year 140, JUSTIN, long celebrated as a philosopher, gathered around him, in the house where he resided at Rome, such of the Christian converts as spoke Greek. Let us place ourselves among them, and inquire at the lips of the sage how we may attain to the knowledge of God. "Things so elevated," he answers, "are beyond the compass of human thought. The knowledge of God is made known to us by a heavenly gift, communicated through holy men. As the bow of a lyre produces sounds when it comes in contact with the instrument, so God made use of these pious men as his instruments to instruct us in heavenly things."

At Lyons, about the year 180, upon the borders of that river whose waters flow through the beautiful lake of Geneva, lived IRENÆUS, a disciple of POLYCARP.

This was his doctrine : " Strive to advance, by a daily study, in the things which are taught in the Scriptures. The great danger is to abandon the Scriptures dictated by the Word and the Spirit of God. Thus leaving what is sure, indubitable, true, you will precipitate yourselves into great perils."

Nearly at the same time, towards the end of the second century, at Alexandria, in Egypt, CLEMENT instructed the youth and all the Christians of the place, as follows : " One becomes a heretic when one *will not submit himself to the Scriptures*. Those who climb great heights must necessarily suffer grievous falls, if they hold not that rule of truth which they have received from the truth itself. Those who deny the Divine authority of Scripture," continues Clement, " are, as it were, infected with the poison of Circe—from being men they become beasts ; but he, on the contrary, who returns from the error of his ways, obeys the Scriptures, and devotes his life to truth, is changed, in some manner and degree, from man to God."

Many more testimonies might be added from this period of ecclesiastical history ; but those we have given will suffice to show how unanimous was the voice of the fathers on this fundamental doctrine of the Christian faith. Such was the first noble band arrayed for the defence of the sacred Scriptures. We may now pass on to the second.

II. The second band of defenders was raised up in the sixteenth century, when, by the power of the Divine Spirit, that blessed revival was granted to the church which issued in the glorious Reformation.

It has been said that the right of free examination and private judgment being a prominent feature of the Reformation, it is open to all to reject any part of the Scriptures which is not in harmony with his own opinions. Such an assertion finds no support among the leaders of the Reformation. On the contrary, LUTHER thus delivers himself at Leipzig, 1519 : " A Christian cannot be constrained to believe anything except by the Holy Scripture, which is properly the Divine right." " It is with the text," he says, " it is by starting from the foundation of the Scriptures, that I have struck, overthrown, and killed all my adversaries. The devil has often so violently attacked me that I knew not if I was alive or dead. But with the Word of God I defended myself against him. No other help ! no other counsel ! A word of God suffices. A word of man is but a feeble sound, which goes into the ear and dies there ; but the word of God is greater than earth and heaven, than death and hell ; it is a power of God, and exists eternally."

MELANCTHON, also, the theologian of the Reformation, bears the following testimony : " There is but one Scripture inspired from Heaven, pure, truthful in all things, and which is called canonical. It has been given us that we may compare with it, as with a touchstone, all the sentences and decrees of men."

In Switzerland, as early as 1516, we find ZWINGLE explaining Scripture, " not by the fables of men, but always by comparing the holy biblical Scriptures with themselves."

In 1520, the English Reformer TYNDAL says, " O, if Christians had the Scriptures translated in their mother tongue ! Without the Bible it is impossible to maintain the truth."

Finally, CALVIN, the great theologian, declares that, "If a controversy arise, it should be decided by the sole authority of God himself. Among the conflicting opinions," says he, "on every hand, there is no other remedy than to take the Holy Scriptures as our standard."

III. "But," we are told, "these teachers of the early church, and of the times of the Reformation, were, after all, only men. We do not find that Jesus and his apostles put forward thus prominently this inspiration and authority of Scripture." Strange perversion! JESUS CHRIST is himself the champion of this truth. He who is the faithful and true witness has spoken in its defence.

He himself ever honored the Scriptures, explained them, adopted them as the very Word of God, as the supreme sovereign authority. As a child holds in his hand the route marked out for him by his father, and never swerves from it; so the Son of God is so full of reverence for the Scriptures that his actions, and not only the greatest, but those also which to us appear of minor importance, have always for their object the fulfillment of the Scriptures. If Jesus goes to dwell at Capernaum, it is, says St. Matthew (chap. iv. 14), "that it might be fulfilled which was spoken by Esaias the prophet." If he cries, "I thirst," it is "that the Scriptures might be fulfilled;" so that, indeed, his life might be termed *a fulfilling of the Scriptures*. It was in the Scriptures that the Lord caused his disciples to read his own history: "Beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." (Luke xxiv. 27.)

Again, the Lord declares that the Scriptures cannot be broken. On this he insists (Matt. v. 18,) "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." And he affirms this not only of the words of the Old Testament, but of the New Testament likewise: "Heaven and earth shall pass away, but *my* words shall not pass away." (Matt. xxiv. 35.)

Again, the Lord has recourse to the Scriptures to prove the doctrines which he teaches. If it be required to prove the point that, although rejected, he is the corner-stone of salvation, he says, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" (Matt. xxi. 42.)

Once more, the Lord declares that the source of error is to be traced to the neglect of the Scriptures. "Ye do err," he said to the Sadducees, "not knowing the Scriptures." (Matt. xxii. 29.)

The testimony of the Son is completed by that of his apostles, who teach us that the authority of the Scriptures rests on the fact of their Divine inspiration. If they preach the good tidings, it is, they say, "with the Holy Ghost sent down from heaven" (1 Pet. i. 12); "by the revelation of Jesus Christ" (Gal. i. 12.) If they protest against those who reject their teaching, it is because they reject not men only, but God, who "hath given unto them His Holy Spirit." (1 Thes. iv. 8.)

"All Scripture is given by inspiration of God," says St. Paul; and St. Peter, in that important second Epistle, which has been so rudely assailed by the Rationalist, because it contains his sentence of condemnation, declares, "Prophecy came not in old times by the will of men; but holy men of God spake as they were moved by the Holy Ghost."

IV. But, we are told, all the testimonies hitherto adduced, whether from the fathers and the reformers, or from Christ and his apostles, they are alike testimonies *from without*. The truth must be established by an *inward* witness.

This we freely admit; and we are thus led to consider the fourth great defence of the doctrine we are endeavoring to prove, *the inward witness of the Spirit*. Without the teaching of the Spirit the words of Jesus Christ himself fall fruitlessly upon the ear. "No man can say that Jesus Christ is Lord, but by the Holy Ghost." The same Word which in the beginning said, with respect to the universe, "Let there be light," and "there was light," makes itself heard in our souls, creating in us a new light; and we are constrained to recognize the Divinity, the authority, of that creative Word. *Conversion* is the great proof of the Divine authority of the Scriptures.

O, unconverted men! do you desire to possess the true faith? Come to the school of the Holy Spirit, in the retirement of your closet; lay open before you those Scriptures which as yet you do not believe to be the Word of God. Read, search, sift, weigh carefully in your minds, the words which are found there, word after word, line by line. When, as you read, the Holy Spirit who moved the holy men of God suddenly sheds a ray of light into your heart (2 Cor. iv. 6)—when he testifies within you that Jesus is the Son of God, the Saviour—when he convinces you that the gift of God is eternal life, and that that life is in his Son—O, then there will arise in you a faith altogether different, and of a far higher kind than human proofs have it in their power to produce. The faith which will bring you salvation will also include faith in those Scriptures in which that salvation is held forth to you. You will believe in the grace of Christ, but you will also believe in his word: you will believe in his mercy, but you will believe also in his truth.

O, wondrous mystery! The Divine word enters into us—yes, into these poor hearts of ours, and manifests itself to us as the sun manifests its existence when it shines in full strength in the heavens. This is "the demonstration of the Spirit and of power" (1 Cor. ii. 4); and it is clear to us as the noonday that God himself is the author of the new life within us. I appeal to the children of God to confirm the truth of my statement.

But, if it be true—if the Divine life *within* us is of God—can we for a moment believe that those Scriptures are of *human* origin, wherein is found a Divine life far more pure, more perfect, more original, more essential, than that which dwells in our hearts? Can we fail to trace here heavenly authorship? Ah, if I acknowledge the hand of God in a little hillock, with much more reason do I recognize it in the snow-clad masses of the Alps. If I trace his hand in the humming-bee, can I overlook it in the human form, in man, created after his own image? In like manner, if I recognize the hand of God in that new light which dawns in my heart, I have much more abundant cause to recognize it in that creative light which beams in the Holy Scriptures, and which lighteth every man that cometh into the world (John i. 9).

Faith is above the arguments of science: they cannot impart it, neither can they take it away. Christianity is a fact, a verity, a life, an experience. A simple Christian can feel happy and perfectly safe in Christianity, without troubling

himself in any manner with the explanations of theologians. This is worthy of notice, as it answers an objection of the Romanist, whose argument against Protestant doctrine rests essentially on the difficulty which a simple and illiterate Protestant would experience in assuring his own mind as to the inspiration and authority of the Scriptures. But if, after being hungry, I have eaten, and having eaten I feel satisfied and strengthened, I do not need that a naturalist or a chemist should come and prove to me, by any learned dissertation or skillful analysis, that what has nourished me was really good food, created by the hand of God. The best demonstration is my own experience.

"Holy Scripture," says Luther, "is our mother." I would echo his words, and say to each reader, "My brother, Holy Scripture is thy mother, for it begat thee in that momentous hour of cries and pains and anguish when a new creature was born for the eternal world. It is thy mother, for it has nourished thee, as a new-born babe, with the sincere and spiritual milk of the word, which has given thee increase. It is thy mother, for it has guided thy first uncertain steps, and strengthened thy feeble frame. It is thy mother, for at its feet thou didst sit to hear the great things which God has done for man. It is thy mother, for it has hushed the troubles of thy spirit and wiped away thy tears. How, then? wilt thou now begin to doubt, to attack, to withhold from thy brethren that Scripture which has been to thee the source of so many and great benefits?"

A pious woman, having read or heard words directed against the Divine authority of the Scriptures, laid both her hands immediately on the Bible, which was lying before her, and cried aloud, in my hearing, "This is *my* Bible! this is *my* Bible! *my* God has given it to me! no one shall take it from me." Thus let us hold fast the Scriptures, in faith, in love, and, above all, in holy obedience.

There will ever be a struggle between light and darkness, between Christ and anti Christian powers; but the object of this struggle is not always the same. In the last generation the point of attack was peculiarly the *doctrines* of Christianity: the Divinity of Christ; the atonement; the sovereignty of Divine grace. In the present day, no doubt, the ranks of the enemy still linger in this part of the battle-field; but the combat now rages most fiercely against that which is the very *basis* and *foundation* on which the doctrines are built; namely, on the inspiration and authority of the Scriptures of God.

Those blessed Scriptures which have been attacked in past times, are so now, and will be so assuredly in times yet to come. But you remember the symbol which was dear to the Huguenots: a forge, on which the hammers of three workmen were falling in succession, and around the forge the device was inscribed:

"Plus a me frapper on s'amuse,
Tant plus de marteaux on y use."

"The longer time you're vainly thus employed,
The more the hammers that you'll find destroyed."

Thus it will be with the Word of God. Imagine yourself at the foot of Mont Blanc, where the foundations of that giant among mountains are laid immovably in the solid earth: imagine that you saw a detachment of little ants issuing from their ant-hill, working as ants may work, one with a blade of grass, another with a grain of sand, others burrowing through the soil—should you tremble for Mont Blanc? should you feel that its lofty summit was placed in jeopardy?—

Yet, believe me, the Holy Scriptures are less endangered by the puny attacks of man, than Mont Blanc could be endangered by a colony of ants. Not Mont Blanc only, but every high mountain of the earth, is included in the prophetic word uttered by our Lord Jesus Christ, "Heaven and earth shall pass away;" but, he adds, "*my word shall not pass away.*"

There is, however, something more required from each one of us individually than a bare assent to the truth that the Scripture is the divinely-inspired word of God.

It is not enough to have bought a field which contains a hidden treasure: the treasure must be found. The treasure hidden in the word is Jesus Christ: have you found him? Can you say, not only *the* Saviour, but *my* Saviour; not only *the* salvation, but *my* salvation; not only the sacrifice for the sins of *all* men, but the sacrifice for *my* sins? If not, on your knees read, ponder those blessed Scriptures, and never rest till you can say, "Jesus is the Lamb of God."

The Word of God is a *palace*, inhabited by a King who makes a royal gift to all who approach him. The royal gift is the righteousness of Christ; it is eternal life; it is heaven, happiness, glory. The gift is freely, willingly bestowed on all who believe. Wherefore did He who is very God humble himself? Why did the Holy One become a man of sorrows, and suffer even unto death, if it was not to provide a righteousness for the unholy? Are you clothed with this righteousness? If not, in the silence of your chamber, and on bended knees read the word of life, nor stop till you can say, "I have found it: I have received the gift of God."

The word is a *garden* which contains an incorruptible seed. This living seed must be sown in your hearts, that you may be regenerated, born again, by the word of truth. Have you experienced this new birth? If not, again we direct you to the Scriptures, for the children of God are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Peter i. 23).

The Word is a *person*—Jesus Christ himself—and you should be his temple. Does his presence glorify you, sanctify you? It is not enough to have the Bible on your table; you must have Christ in your heart.

To the stranger visiting you, there is something more beautiful than your Exhibition: it is England herself. England is a magnificent edifice, which in itself has much that is beautiful, but whose greatest glory is that it has been permitted to preserve for her children and for herself, in the face of surrounding nations, light, liberty, truth, morality, prosperity, and to impart these blessings to others. What is the base on which rests this edifice? Englishmen! whence is the strength of your country? Does it rest on your Magna Charta? Does it depend on your liberal institutions, on your conservative principles, on the efficiency of your parliament, on the virtues of your queen? No. The strength and the power of England rest on the Word of God. The Bible is honored among you; it is studied in your schools; it is read in your families; and its blessed truths have become the strength and the life of a great number of your sons. This rock, which nothing can break or destroy, is the foundation on which the prosperity of England is based. We, who live on the continent, know what

a nation may become in which the Word of God does not reign. Such a nation may put forward a certain degree of material force; it may boast vast armies, splendid soldiers; superior arms. . . . But what is the fate of an empire that has only such elements of strength? At the end of a few years that empire melts away and disappears; the strength of the people is sapped by constant revolutions. If, in the troublous year of 1848, your constitution was not destroyed like that of other nations; if disorder did not triumph and gain the ascendancy in your streets; if chartist bands parading in your city did not overturn your parliament, and shake the foundations of your throne,—it was not to regiments of the line, or to special constables, that you owed your preservation; it was not to the cannon or to the sword that you owed your safety; it was to the Word of God, which, dwelling in the hearts of loyal men, and filling them with faith, with energy, and with prayer, enabled them to uphold the monarchy and the throne, and with these, order, prosperity, light, liberty. And now foolish men, led astray either by the pride of so-called science, or by a deadly materialism, attack this glorious word, and would cut in pieces these Divine Scriptures, and reduce into powder the holy promises of the Lord. . . . Stop, madmen, stop! If you raise your hands against the eternal word, you attempt to destroy what is most precious and most holy in England. You would paralyze her limbs; you would draw the life-blood from her heart. If the Word of God should cease to reign paramount among you, there will be an end to order and to liberty, to piety and to morality, to security and to prosperity. The power which enables you to go to the ends of the earth, and to plant in distant regions the gospel standard and the emblems of civilization, will forsake you. England will no longer boast her religious societies, which do battle in the name of the Lord against ignorance and superstition. There will be no more holy domestic life, no more Christian education, no more hope in eternal life, no more heaven, no more God.

O Lord, before I leave this people and return to the mountains of my fatherland, I would offer one prayer for England. Let not thy word depart from this land, as it has departed from other lands. Keep this people close to thy Word. O, keep this people close to thy Word. This is my prayer, this is my petition: Keep them close to thy Word. Let it be sovereign, living, efficacious in their hearts. Keep them close to thy Word, in the love of Jesus, and by the power of the Holy Ghost.

DEAD BUT LIVING STILL.—Some months ago we recorded the death of a lamented son of the venerable Rev. Dr. De Witt, of this city. The following acknowledgment shows that his memory will be perpetuated in a most interesting work, perhaps from age to age.

The Treasurer of the General Synod hereby acknowledges the receipt of \$2,500 from the Rev. Thomas De Witt, D. D., for the endowment of a scholarship for the education of a pious young man for the ministry of the Reformed Protestant Dutch Church, to be called the "Theodore Frelinghuysen De Witt Scholarship." JOHN L. BROWER, *Treas.*
New-York, October 14, 1862.

THE MISSIONARY.

THE following verses were written by the excellent Mrs. Brown, the authoress of the hymn beginning with the lines

“ I love to steal awhile away
From every cumbering care,”

when on her sick-bed she first heard that five young men of Williams' College had resolved to devote their lives to the Missionary work. It is not out of place in this number of the CHRISTIAN WORLD, which records the departure of Mr. and Mrs. Constantine for their work among the Greeks.

DEAR generous youth ! my heart rose high,
In praise to God and thanks to you,
Soon as I cast my eager eye
On what you had resolved to do.

Oh ! can you from your kindred part,
Bid friends and native land adieu ?
And with benevolence of heart,
Your great design through life pursue ?

Say can you traverse heathen lands,
To spread for men the Gospel net ?
With scarce a comfort at command,
Nor then the joys of home regret ?

Can you with heat or cold oppress,
Make stones your pillow, earth your bed,
Drink the foul stream with heedless taste,
Nor pine, when *hungry*, to be fed ?

Can you undaunted tread the way
Where serpents lurk and lions roar ;
Nor shrink when *men*, as fierce as they,
Beset you with their savage power ?

Will you to Providence commit
Those bugbears of a timid mind ?
And mid the dangers calmly sit,
And *smile* to hear the raging wind ?

Then Christ will lighten every cross,
And mitigate each parting pain ;
And what the world may count your loss,
Jesus will make your boundless gain.

Fear not the dangers of the way,
Christ still is sovereign of the deep ;
His mighty nod the seas obey,
At his command the billows sleep.

And fear no savage heathen train,
Which ranges earth's remotest wild ;
The mountains will become a plain,
Before His Word, beneath His smile.

Lo, Christ is with you to the end—
Go, make His great salvation known ;
Till every nation, clime and land,
Shall worship the true God alone.

A RESTING PLACE.—John Selden was a most erudite Englishman; possessed much antiquarian, historical, and legal knowledge ; was master of many languages, and author of works which have filled Europe with his fame, and was possessor of a library of eight thousand volumes. When he lay dying, he said to Archbishop Usher : “ I have surveyed most of the learning that is among the sons of men, and my study is filled with books and manuscripts on various subjects ; but at present I cannot recollect any passage out of all my books and papers whereon I can rest my soul, save this from the sacred Scriptures : ‘ The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world ; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.’ ”

THE FOREIGN FIELD.

We have a good deal of interesting information from the FOREIGN FIELD this month. We begin with a letter from the Rev. Carl O. Rosenius, our Missionary in Stockholm, Sweden.

SWEDEN.

As I wished this time to give you some news of the state of religion in Finland, I have been obliged to postpone my letter, in order to obtain more correct intelligence. Now that it has arrived, I hasten to communicate to you a summary of the information which has been given to me.

Speaking generally, it can certainly be said, that there has always been a certain seriousness in the character of the Finnish people, a deep-felt want of religion, although their religious notions have been very little developed. Even during times of darkness and death among the clergy, strong spiritual awakenings have taken place among the people in different parts of the country, especially in the eighteenth century. These awakenings have very often been of an ecstatic character. The consequences of these movements have commonly been of very little duration, probably as they have had few faithful and enlightened leaders.

A revival, more important, and with greater results, commenced, nevertheless, at the beginning of this century. In the eastern parts of the country, Savolas and Karelén, there arose "no small stir about that way." Thousands of men and women were seized by grace, and the movement spread far and wide. Much imperfection was nevertheless mingled even in these movements, not only ecstatic phenomena, as swoons, groans, and over-excited speech, mostly among unpolished and young people—and by the imprudent leaders as well as by those whom they led, these strange signs were regarded as tokens of a higher grace—but also more special errors in doctrine. The awakened souls in the before-named places soon divided into two opposite parties. The chief of one of these parties was a peasant, PaaVo Rustsalainen, and of the other a minister of the Church, H. Renquist; and whilst the former partially and exclusively preached the doctrine of justification, the

latter as exclusively taught the doctrine of sanctification.

Eager to stand up against self-righteousness, the first party neglected to take heed of their conduct, and sunk down more and more into manifest sins, drunkenness, and such like. Renquist, on the contrary, with his party, degenerated into dead and empty ceremonies and pharisaical self-holiness.—Except two clergymen, this revival comprised only peasants.

Independent of these movements in the eastern parts of Finland, another revival commenced in the counties of Wasa and Uleaborg among the higher classes, comprising even the clergy, and by degrees spread to the lower. Even at the University of Helsingfors the Spirit of the Lord worked among the students in such a way, that, about 1840, twenty youths, awakened and seeking their salvation, went out as teachers of parishes, and on their different stations worked with more or less wisdom and blessing. Thus the work of the Lord was spread over the whole country. But even these young teachers, coming into contact with Rustsalainen and his partisans, had become tainted by the impurity of their doctrine and deeds, I have myself seen some specimen of the disgusting deformations of this religious movement, which I wish to expose to you. In 1843 I went to Helsingfors in order to be present at a meeting of these young awakened clergymen and some laymen. The assembled ministers amounted to twenty-three. No description whatsoever could have made me believe what I now experienced. One moment they met for devotion, to pray and sing, and another moment they joined in improper and wanton conversation, or even "corrupt communications," and drinking of ardent spirits. When I elevated my voice against such improprieties, the most distinguished among the leaders, a highly gifted clergyman, answered me with strong expressions against absolute

abstinence:—"I prefer to get tipsy as a swine to-day; I can then make a true repentance to-morrow." Already this expression shows you their false idea of repentance. As falsely they taught about faith. They denied all standing in grace, and taught only of "moments in the grace," declaring themselves to be children of the devil during the inconsiderate life of the day, and so again children of God, when in the evening they knelt down in prayer and repentance. When I expressed my astonishment at their manner of teaching as well as of living, and from the Word of God witnessed against it, they all condemned my views. But now one of them tried to initiate me into the mysteries of their aim in these deviations from the rule of the Word, both in doctrine and life. A more moderate clergymen said to me: "I do not wonder at your astonishment with our manner of living and preaching; but you must be aware of one thing: we have two parties in the country, with which we wish to contrast. On one hand, we have the dead orthodoxy of the Church, with which we contrast through our doctrine; and, on the other, the pharisaical hypocrisy, from which we wish to differ through our unrestrained manner of life." Of course I deplored that they had not found a better way of obtaining this aim; that they had not sought to differ from a dead orthodoxy through life, power, and purity of doctrine, and not by false doctrine, and from hypocrisy through real and true holiness, and not through unholiness.

The following year one of these ministers, F. G. Hedberg, came to real light in the Gospel, and, amazed at the errors in which he himself and all the others had been kept, he now powerfully bore witness to the truth as it is in Christ Jesus. Some of the other clergymen and a considerable part of the peasants were now also brought back into the right way; whilst those who remained in the old errors anathematized Hedberg and his brethren. The light of the Gospel gave joy and strength to the believers; but even among these there soon arose a deplorable error, when they took a real antinomian turn, so that Hedberg himself for some time taught there was no need of preaching the

law. This state of things did, nevertheless, not last long. Hedberg was soon convinced again of the truth, and published a treatise against the Antinomian error. Since that time the light of the Gospel has more and more spread its blessings on the soul of him and his brethren. Among those who despised Hedberg's evangelical preachings, and remained in the above-mentioned absurdities in doctrine and deeds, more than one have sunken down into manifest vices, and, as striking warnings, served to open the eyes of many a devoted partisan, who has now found it necessary to search with deeper attention into the Word of God, and fly from that servitude of men, in which they had been kept. In this way the leaven of the kingdom of God is now working more quietly and unnoticed, but with more true blessing among the Finnish population. The increased spread of Bibles, tracts, and religious treatises, in a pure evangelical spirit, during these last years, has not a little contributed to these happy results. In consequence of more liberal laws, seeking and believing souls now more frequently assemble for devotion in churches and private houses, with enlightened clergymen or laymen as leaders. One of the most distinguished Finnish ministers, to whom I owe part of these details, ends his letter in these terms: "In spite of the numerous errors with which the revivals in our country have been tainted, they have had an immense influence on the whole.—The spiritual authorities and even the theologians at the University, have now a more awakened interest than before for Christendom and their high calling. The efforts made for the instruction and learning of clergymen, during these last twenty years, have been increased. Youths do not now enter into the ministry as inconsiderately as before, and the public have now much higher claims upon a minister of the Gospel than before. Bibles, New Testaments, tracts, and religious treatises, are spread in enormous quantities. Most of the peasantry are now able to read, and the zeal for the instruction of children has been increased.—All this plainly shows us that the vivifying Spirit of the Lord is working among us, and all this good seed promises more and

more blessed harvests."—With this I finish, hoping soon to be able to give you the wished-for information from Norway and Denmark. Here in our land the work of God is quietly going on. Even about this I hope to speak more at another time. Dear brethren! remember our North in the love of the Lord! God bless you, my dear old and esteemed friend, and all your brethren.

Your most warmly affectionate,

C. O. ROSENIOUS.

MISSION TO THE UNITED STATES OF COLUMBIA.

We have received an interesting letter from the Rev. Ramon Monsalvatgé, dated at Carthage, October 2d, '62, in which, after speaking of the return of Mr. Mathieu, the late American Consul, to whom he was charged to deliver a letter from the Committee, and of his not being able to remit to General Mosquera a letter written by Theo. Dwight, Esq., at the request of the Committee, because the General had not yet visited Carthage, but is in the country where a letter might not find him, he gives some notice of his labors in the following paragraph:—"On the 11th of September I held a funeral service for an Englishman who died on board a ship in the harbor of Carthage. I spoke twice in public, and the Word of God was not preached in vain, for it constrained a pagan to entreat me openly to administer to him the rite of baptism. On the 21st of Sept. I baptized publicly and solemnly this pagan, born in China in 1839, and who has had much trouble of soul since the funeral of the Englishman referred to. I followed literally the Episcopal (Anglican) Liturgy, which I have in the Spanish language. This Chinese has inhabited the coasts of New Granada for seven years, and has read the New Testament for a year. Inasmuch as I believed him to be truly converted,

"I did not hesitate to administer to him the symbol of that inward grace which he has received. During my recent absence from Carthage, some Romish priests desired to administer the ceremony of baptism to him, but he refused, saying that he preferred to be baptized by the Protestant minister who had led him to know the good Saviour."

Mr. Monsalvatgé has transmitted to us a very interesting letter, addressed to him by a Christian family, of the name of Hamilton, at Dublin, Ireland, informing him that they purposed soon to remove to the city of Ocaña, in New Granada, and there establish themselves—in business we suppose—and requesting him to meet them at Santa Martha, and, if possible, to visit them periodically at Ocaña. The letter indicates that the family is no common one, either in point of intelligence or enlightened piety and zeal. Mr. M. regrets much that they have not resolved to settle at Carthage, rather than at Ocaña, for in the former there is much preparation for Christian effort, whilst at Ocaña they will have to contend with strong fanaticism and intolerance.

MISSION TO CHILI.

SANTIAGO, Sept. 16, 1862.

The Magazines came safely. The books have not yet arrived. I am very glad they are coming; our Sabbath-school needs them very much. The separate Magazines which you have sent regularly for several months have come promptly to hand.

Our attendance upon the Sabbath services, though small, is increasing. In August the average number was nineteen. I endeavor to prepare my sermons with care. While most of my hearers are lacking in high mental culture, a few are not. To reach the wants of a mixed assembly is, I find, attended with some difficulty.

The Lord's Supper we have not yet celebrated, but shall, I think, soon. If we had

one more man who was worthy, or perhaps two more, I should be in favor of organizing a church. I trust the Lord will provide them. We shall move prayerfully in this matter.

I am much obliged to you for your words of encouragement and of counsel. I thank you for your war items. I have not had an American newspaper for several months except as Mr. Trumbull has sent them up to me from Valparaiso. The war has now assumed gigantic proportions. May victory attend the Union forces, and may the God of battles overrule all for His glory.

Yours very truly, NATH. P. GILBERT.

MISSION TO ITALY.

FLORENCE, Sept. 20, '62.

In a former letter I intimated to you that Prof. Geymonat proposed to pass the summer at the Bagni di Lucca, and devote himself to the work of evangelization there, if I would provide a house for his family. This I was glad to do, under the conviction that the Christian Union could not find a better laborer in such a field. Mr. Geymonat has been there nearly three months; during which time he has had two public services on Sunday, and an evening service in the week at a private house. These meetings have been attended by a good number of Italians; and though the Catholic population is one of the most bigoted of Italy, the meetings have not been interrupted, and no act of violence has been attempted against any one who has attended them. No Protestant worship in Italian was ever held there publicly before, and some disturbance was threatened and anticipated. Last year an English gentleman assembled a few Italians privately at his lodgings, for the purpose of reading the Bible and religious conversation. But he was interrupted in his good work by a brutal attack on his person, from which he received serious injury. The men who made the attack were afterwards arrested and punished by fine and imprisonment. This year the opposition was confined to abusive attacks on the Protestant cause by the priests, in their Sunday services, and the appointment of a service in their churches at the same hour that the

Protestant worship was held. The denunciation of Prof. Geymonat and all who went to hear him, was a good advertisement of his service, and awakened an interest which would not have been felt, had the priests kept silent.

By various instrumentalities I put in circulation a good number of Tracts and Testaments, some of which I know were read with interest and satisfaction.

In this beginning of evangelical labor at the Baths of Lucca, great results were not expected immediately. That some good has been done is not left to conjecture; and that important results may hereafter appear is confidently hoped. Good seed has been sown; and, though in a hard soil, yet the increase of it is with Him who can cause it to bring forth a hundred fold; and we earnestly pray the Lord of the harvest thus to bless it.

At my request, Prof. Geymonat made a visit to the Mission-stations of the Island of Elba. It was necessary that some one, an ordained minister, should go to baptize an infant child of Sig. Del Bono (the colporteur); and as it was to be the first administration of the rite, after the manner of Protestants, it seemed desirable that the occasion should be improved by the presence and preaching of some one who would properly represent the evangelical cause. Prof. Geymonat passed several days on the Island, and preached several times, both at Portoferraio and Rio Marina. On his return he made a report of his visit, sending a copy to the "Vandois Commission" for Evangelization, of which he is a member, and a copy to me. This report I will translate, and send you a copy, as it will show the harmonious working of the American and Foreign Christian Union and the Vandois Commission in the great and interesting field of Italian evangelization.

E. E. HALL.

Next to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid in the encounter of temptation, and in the career of duty.—*Robert Hall.*

THE HOME FIELD.

OUR Missionary to the Canadian French settlements on the St. John's River in Maine, has commenced his labors.

A GERMAN MISSIONARY IN NEW JERSEY reports—

The past month has been a very busy one with me, and I pray that its labors may all redound to the glory of our blessed Redeemer. It will cheer your heart to know that the interest which has been manifested among His people here is by no means abating, but rather increasing. The enthusiasm of the first moments in which some of the men and women here embraced the Saviour, forsaking their evil ways, and following the Lamb of God, has passed into the full determination to do, under the blessing of God, also their share, to spread the word of God and the glad tidings of salvation.

Our prayer-meetings are well attended; so is the Bible Class. The two last Sabbaths we were, alas! visited each time by a rain-storm, so that the attendance, especially of the women, could not be large.

I wish your time would permit you to visit us once. I know you would feel glad to hear the story of the conversion, the history of the soul, of some of them, who, after tasting the world and living wholly for it, now sing the praises of the Redeemer. But, of course, discouragements come likewise. The signs of the truth of our message would be wanting, if we should deliver it without exciting the malignity of the enemies of Christ.

Knowing your great desire to have the Gospel imparted to ALL men, I have, during the past month, not confined myself alone to this church. I have been, in the hours which I could spare from my labors here, around in the country, to seek those wayward and neglected souls who I knew had no pastoral care whatever.

In two places, or neighborhoods rather, I was received gladly; in another, I was violently handled, after the deliverance of a short discourse on the preciousness and power of the Word of God. I thought it a good sign, and preached the next day again. I preached from the passage where the word of God is shown to be a two-edged sword,

and said that I was glad I had been insulted, for it showed to me clearly the power of the Gospel. Truth was mighty and would prevail, and "knock-down" arguments did not convince any body. If any body took exceptions to my preaching, and to what had been said, I would gladly answer any questions put to me.

AN IRISH MISSIONARY in the West writes :—

Here in L——, we are partially restored to quietness and confidence. May the Lord grant that it may be permanent, for these wars and rumors sadly interfere with every good word and work. I still make my daily rounds among the poor, carrying with me the pure and peace-speaking Gospel of the Son of God, and it is usually well received. The tract which accompanies it, I have reason to believe, is received and read by many with a desire to learn the good way which leads to heaven, and which points from a world of sin to brighter realms beyond the skies. May the truth of God's word not return to Him void, but may it be the means of turning many to righteousness; and may God's own people pray for the early accomplishment of this blessed result. So far we have done little with our Industrial Schools—the ladies are so occupied with the sick and wounded, that they have little time for any thing else. Our Sunday-schools, however, are still doing well, are tolerably well attended, and from these we hope for much good through the influence of the Holy Spirit. The young are receiving the good seed in the right way, and at the proper age, and we have much reason for thankfulness for our success in this department of the labors of the Society here.

I often meet with the Romish priests in my visits, but they will not stop to reason: like Demetrius they fear for their craft, and dread to come in contact with the truth.—Many of their hearers are not so, and are now reading with a view to find the better

way. I have made over two hundred visits this month; given away one Bible and eight New Testaments, and distributed a large number of tracts, besides carrying on all the other work to which I devote my time, such as prayer-meetings. May our labors and success be blessed by Him for whom we labor, is the prayer of your servant in the Lord.

REPORT OF A BIBLE-WOMAN IN THE WEST :—

During the past month, we have visited more than two hundred families, among the poor of our city. We have been pleasantly received, and we trust our visits have been in some measure appreciated by many whose homes are desolated on account of the terrible conflict that is bringing sorrow to so many hearth-stones, and grief to so many hearts. We have endeavored to point them to the bleeding Lamb of God, who was a man of sorrows and acquainted with griefs. One German woman we visited, told us her husband was in the army, but had received no pay in seven months. She had been very sick, and would have suffered extremely but for the poor neighbors. We recommended her to the Relief Society, and when we next called, she was abounding in plenty, and rejoicing in God, the rock of her salvation. Out of fifty men that went with her husband, but five had been spared. "Oh!" she says, "I have a Bible just like yours, and it is such a comfort to me." This we cite as one instance where missionary labor has been beneficial. We have visited several of the hospitals, in the suburbs of the city,—conversed with the sick and dying soldiers, and presented papers and tracts to those able to read. "Now," said one, "we shall have something to read," "and all for nothing," said another, while others, too sick to read, turned their earnest eyes upon us, and said, "Come again." Several times we have been to the City Hospital. It is mostly under this influence; but one woman observed that we had done more for them than the Priests or Sisters. Another said, "we would be happy all the week, and they would be blessed, because it was our first visit." In the jail, one tract on repentance, we trust, was blest

to one poor soul; and we have endeavored to pray that every tract left there might be blest to the poor criminals in those gloomy walls. Our Sewing-schools have been well attended, and every week brings new faces. We have made exertion to get material for their busy fingers, and warm hearts have kindly responded. Last Saturday we had a street celebration, and business places were closed, but many happy faces gathered round our door, begging us to have a school.—Many Catholic children attend, and we mingle religious instruction with all our exercises. We sow in tears, hoping ere long that they who sow and those who reap may rejoice together.

The preceding Report is from the "Substitute" from whom we gave a report last month. We are happy to say that our own excellent Bible-woman has been able to return to her post and work, after her severe affliction and injury.

OUR ITALIAN MISSIONARY :

My report for this month contains nothing of a particular character. My Sunday meetings go on as before, and are attended as usual. I had several interesting conversations about religion with my Italians, who feel themselves sometimes deeply touched by the truth of the word of God.

Many Italian children came during the month to Sunday-school, and form there several classes. My daily morning and evening school is regularly kept up; the number of my scholars is increasing from week to week. They come very willingly to receive instruction.

I made a distribution of three Bibles and four New Testaments, and three hundred tracts in Italian. Remember us in your prayers.

The benevolence of God results not from accidental occasions; it does not exhibit itself in the form of specialities; it does not exist at sometimes, and then at other times cease to exist. Benevolence is an attribute of the Divine Being. He is unchangably, and infinitely, and eternally good.

MISSIONARY INTELLIGENCE.

OUR readers will find a variety of interesting items under this head the present month.

SANDWICH ISLANDS.

We are grieved to record the loss by fire of the large Seminary edifice at Lahainaluna. The pupils that were boarding in the building escaped with their lives, but many lost their clothes and books. The native Christians have lost no time in making liberal collections in their churches for its reconstruction. Rev. S. E. Bishop, who has been the American Seamen's Chaplain at Lahaina, has been called to the Native Church at Hana, on the same Island, (Maui,) and has accepted the call.

SOCIETY ISLANDS.

The news from these Islands is very interesting. Although under the Protectorate of France, and exposed to the unceasing efforts of Popish Missionaries, the native Christians are more numerous now than they were at the time of the seizure of the Islands by the French Government almost twenty years ago. In the Island of Tahiti there are thirty native pastors, sustained by the French Government—for there is in these Islands, as in France, *a union of Church and State*. A former Missionary of the London Missionary Society has an important supervision of the whole. Upon the Island of Tahaa, one of the leeward group of Islands, is a school for the training of native preachers, to which ten candidates were lately sent from Tahiti. The "week of Prayer" last January was well observed.

Wonderful has been the progress of Christianity on Savage Island within the last fifteen years. The Rev. Mr. Pratt, of the London Missionary Society, has under his supervision five chapels, one of which will hold 1000 people,

and a class of fifteen young men, who, he hopes, will one day be capable assistant teachers.

TURKEY.

The Missionary intelligence from Turkey is interesting, and indicates progress, steady and real, though not rapid. The success of the Methodist brethren in Bulgaria is encouraging. Dr. Hamlin is compelled to open his college at Bebek for the present, owing to the obstacles thrown in his way by the Government in his efforts to get a good site for it in Pera.

SYRIA.

A new college is to be established by the American Board at Beirut, under the presidency of the Rev. Daniel Bliss, who has been for several years a Missionary at Suk el Ghurb.

EGYPT.

The Mission of the United Presbyterian Church of this country in the 'Land of the Pharaohs' meets with much encouragement. Its school at Cairo has 200 scholars, and that at Alexandria 150. One of its Missionaries sold eight thousand New Testaments on a tour up the Nile. The Rev. Drs. Dales and Pressley, the former the Cor. Sec'y. and the latter an important member of the Board of Missions of that Church, are at this time on their way to visit that Mission, as well as the Mission in Damascus, under that Board.

PROTESTANT EPISCOPAL CHURCH
IN LIBERIA.

We have read with great interest the account contained in *The Spirit of Missions* for August last of the organization of "The General Convocation

of the Protestant Episcopal Church in Liberia and parts adjacent." The convention which effected this organization was held in the month of April at Cape Palmas. There were present on the occasion the Rt. Rev. Bishop Payne, and Rev. Messrs. J. G. Auer, C. C. Hoffman, J. K. Wilcox, T. J. Thompson, G. W. Gibson, Hon. J. T. Gibson, and Messrs. T. Toomey and J. B. Gates; in all six ministers and three laymen, representing nine stations and seven churches. The session lasted several days. A Constitution, consisting of nine articles, was prepared by a committee, was discussed, and adopted. Also seven Canons. A Standing Committee was appointed, that adopted a series of five rules for the regulation of its proceedings and acts. The first meeting of the General Convocation is to be held in Trinity Church, Monrovia, in the month of February, 1863. May the blessing of the Great Head of the Church rest on this interesting branch on the shores of Africa, and with the noble little Republic of Liberia! We are sure every reader will say, *Amen!*

ZULU MISSION.

This mission must be prospering; the Rev. Mr. Linsley's account of it at the annual meeting of the American Board at Springfield was exceedingly interesting. We are grieved to report that that excellent missionary received, just before his departure for his work in Africa, intelligence of the loss of his house, furniture, and books by fire! We believe the loss was greatly, if not entirely, made good before he left; we sincerely trust it was, at all events.

MADAGASCAR.

The account which the Rev. Mr. Ellis now venerable in years, gives of his reception by Radama II. at his capital Antananarivo, and of the number of good

men who are about the new king, is most interesting. The king himself seems desirous of knowing more fully the Gospel, and has Mr. Ellis with him an hour or two almost daily. Mr. Ellis has a Bible-class of some dozen or more of young princes, who meet him in a room in the palace. On the whole, we think that Radama II. is one of the best of the absolute monarchs of the age, considering the few advantages he has had; he certainly is one of the most remarkable. Roman Catholic Missionaries are endeavoring to gain a foot-hold. The love which the people have for the Bible will prove, under God's blessing, their greatest obstacle. We must say that the best account of Radama II., his accession to the throne, and the dangers that surrounded him, and the character of the people, which we have seen is from the chief of these Missionaries, Father Jouen, in the pages of the *Annals of the Propagation of the Faith*.

ABYSSINIA.

The Missionary Flad, from the Christiana Institution, near Basle, Switzerland, and his coadjutors, have been much blest among the Jews (Falaschas) some thirty of whom he reports as being prepared for baptism. "Two of them," he says, "are old men of sixty years, with silver hair, and although they are *black*, yet the peace and the kindness of God laughs out of their faces."

INDIA.

The good work of God is advancing at the hundreds of mission-stations in India, through the labors of the hundreds of Missionaries—English, American, French, German, Swedish, etc., and belonging to every branch of the one true Church of Christ in our days,—Episcopalians, Presbyterians, Inde-

pendents and Congregationalists, Methodists, Baptists. We can only notice the wonderful fact, reported in *The Indian Mail* of July 28th, namely, that almost the entire portion of the Syrian Church in Travancore (in the southern portion of the Malabar Coast,) which had for three centuries acknowledged the supremacy of the Bishop of Rome, has severed that relation, and connected itself with the Syrian Church in Mesopotamia, from which they have received a new Bishop. These people number some 80 000; only a few comparatively adhere to the Romish Bishop. This movement is a fruit of the Bible-distribution, to promote which Dr. Buchanan, in his day, did so much and excited so much interest.

CHINA.

The General Assembly's Board have resolved to establish a new Mission in

the province of Shantung, one of the most northern of the 17 Provinces of the "Celestial Empire." The Rev. Messrs. Nevins, Gayley, Mills, Green, and Dr. McCartee, are to compose the Missionary staff for this new Station. The district to which they go is considered remarkably healthy. The Rev. Mr. Blodget of the American Board at Tientsin, has baptized several converts recently. The other Missionaries report encouraging success.

OUR OWN WORK.

The reports of the Missionaries of our own Society contain items that are suitable to be read at the Monthly Concert of Prayer for Missions. Why should we not pray, on such occasions, for the work of God in Italy, Greece, France, Spain, Belgium, Sweden, Ireland, South America, as well as the work in heathen lands?

THE NEWS OF THE CHURCHES.

Our restricted space this month will allow us to say but few things under this title:

ENGLAND.

The Rev. Dr. Longley, lately Archbishop of York, takes the place of the late Dr. Sumner as Archbishop of Canterbury. The Rev. Dr. Tait, Bishop of London, has refused the Archbishopric of York, preferring his present post.

Religious services in some of the theatres of London, on Sabbath nights, have been resumed for the season, and are well attended. They are represented as in no way injurious to the churches, being in fact *recruiting services* for them.

From the report of the Nonconformist (Congregational) Bicentenary Committee, it appears that nearly \$650,000 have been subscribed in England to the Memorial Fund. The objects which it is proposed to accomplish by means of this fund are: the building of new chapels, the enlargement of others, and the erection of a Bicentenary Hall in London, with offices for Missions, Home

and Foreign, and an audience-room for large public meetings. The Baptists are also raising a large sum; so is the Presbyterian Synod of England; whilst the Welsh Independents have resolved to raise \$100,000, and erect twenty Bicentenary Chapels in the Principality.

In consequence of the late Garibaldian riots on Sabbath afternoons, in Hyde Park, (occasioned by the determination of the Irish Catholics to prevent the holding of a meeting in London for the expression of English sympathy with the Italian patriot,) the "Authorities" have forbidden *all* public meetings and demonstrations hereafter in any of the Parks. This step on the part of the Government is to be deplored, for it prevents open-air preaching in five large parks, where for the last few years the Gospel has often been proclaimed to many thousands of people.

Open-air evangelistic meetings were held

in many parts of the British Isles, both in cities and country, during the last season. Both the Congregational Union and the Evangelical Alliance, at their recent meetings, adopted addresses to the American Christians, expressive of their great desire that the civil war and slavery may come to a speedy end.

Dr. Colenso, Bishop of Natal, is now in England, and is said to have in press a work on the Pentateuch, of a very *rationalistic* character. His commentary on the *Epistle to the Romans* is far from coming up to the Evangelical standard.

STATISTICS OF WESLEYAN CONFERENCES :—

I. British Conference—

Great Britain,	325,256 mem.
Ireland and Irish Missions,	22,781 “
Foreign Missions,	68,349 “

II. French Conference, 1,586 “

III. Australasian Conference, 36,307 “

IV. Canada Conference, 30,341 “

V. Eastern Brit. Amer. Conf. 15,389 “

Total, - - - 519,969

DIFFERENT METHODIST BODIES IN BRITAIN.

	PREACHERS.	MEMBERS.
Old Connexion,	940	325,256
New Connexion,	220	32,480
Primitive Methodists,	776	141,185
Bible Christians,	200	14,056
United Free Churches,	211	60,820
Reform Union,	19	11,355

FRANCE.

There is the usual amount of discussion in the secular papers of the everlasting “Roman Question.” A new journal, *LA FRANCE*, has been started, ultramontane in its character. The *Observateur Catholique* still stands up for the old Gallican rights and liberties. Suicide and infanticide are steadily increasing in France.

The Synod of the Union of the Evangelical Churches of France convened this year in Laforce, in the South of France. It was a most interesting meeting, lasting three or four days. Pastor Fisch of Paris opened the Synod with a sermon which is to be published. This little body is steadily increasing, six new churches having been added the last year. Dr. Frederick Monod presided. Rev. M. Bridel and Rev. Ed. de Pressensé were present. Several deputies were present from foreign churches, four being from

the Free and United Presbyterian Churches of Scotland. The Government of France made considerable opposition to the holding of this Synod. This having become known, the brethren of Geneva and Lansane cordially invited the body to meet in one or the other of their respective cities. Two members of the Union, Messrs. Ed. de Pressensé and John Bost, have received, within a few years, National Prizes from the French Academy, the former for his work on the *Three First Centuries of the Christian Church*; the latter for the *Institution for orphans, idiots, incurables, the blind, and the epileptic*, which he has founded at Laforce, where he is pastor of the Protestant Church.

SWITZERLAND.

The most notable circumstance in regard to Switzerland at this moment, is the discussion of the changes in the Constitution of the Canton, which a sub-committee has reported to the Constituent Assembly now in session in the city of Geneva. Many of these changes are decided improvements; others not.

GERMANY.

The most interesting event in Germany which we have to note is the Nineteenth Annual Meeting of the *Gustavus Society*, which was held in the old historic city of Nuremberg, where the Swedish champion of Protestantism, whose name the Society bears, spent some months with his army in the Thirty Years' War, and whence he marched to meet the celebrated Wallenstein at Lutzen, in the autumn of 1632. The city Council had invited the Society to hold its meeting within their walls; and verily they gave the more than 500 members that attended a reception worthy of the city's renown. The chief Burgomaster, Herr Von Waechter, wearing his official gold collar, gave them a hearty welcome to the city and its hospitalities. The meeting lasted two or three days. The receipts of the Society last year were 165,000 Prussian thalers (more than \$122,000), which served to relieve 579 feeble Protestant churches and communities in Germany, Austria, the Danubian Provinces of Turkey, and other places.

MISCELLANEOUS.

THE Rev. Dr. Kalopothakes, of Athens, (Greece,) is on a brief visit to this country, where the family of Mrs. K. reside. He will return in a few weeks to his post. Greece is now agitated by a Revolution, or the attempt to make one. It is to be hoped that Religious Liberty may gain by such a movement.

OUR CHRISTIAN WORLD.—The present number closes the XIIIth Volume of our Magazine. We are grateful for the many testimonials to the acceptableness of this Monthly, which we receive from time to time. We have endeavored to make it correspond with the name it bears, by giving in its pages notices of the progress of the kingdom of God, not only in Christian but also in the outlying countries. The work is not yet what we wish it to be; but we hope to improve it from year to year. To God be thanks for the mercies which have crowned another year—a year of many trials, anxieties, fears, and distresses, and of deep concern for our bleeding country and the interests of the Church of Christ in it.

We would renew the request which we made in the last number, that our friends will exert themselves to increase the circulation of THE CHRISTIAN WORLD in the respective circles of their acquaintance. Thankful for the several thousands of subscribers which it has, we greatly desire to see the list much increased, that it may (with God's blessing) be an instrument of doing more good. We have proof every month that there are those whose interest in our Society and its work is kept up by reading the pages of this Magazine. And many are the contributions we receive, in the course of the year, as a fruit of this sustained interest. We are thankful to be able to say that our friends have not been inattentive to our appeals for aid. And truly the Society never needed their aid more than it does now, and will, for months to come.

WEEK OF PRAYER.—We would remind our readers thus early of the *Week of Prayer* in January. Let us all remember it, and prepare for its proper observance.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF OCTOBER TO THE 1ST OF NOVEMBER, 1862.

MAINE.			Cambridgeport. Prospect Street Ch. and		
Topsham.	Cong. Ch. & Soc., in part of L. M. for Rev. D. F. Potter,....	9 00	Cong.		67 78
NEW HAMPSHIRE.			Lunenburg. Evan. Cong. Ch. & Soc.,...		1 25
Durham.	2d installment for L. M. of Jno. Mooney,.....	5 00	South Hadley Falls. 1st Cong. Soc., by Rev. Rich. K. Knight pastor to make Henry H. Judd L. M. in full,		16 00
Swanzey.	Cong. Ch. & Soc.,.....	3 15	Buckland. Cong. Soc.,.....		8 88
Alstead.	Dea. Sawyer,.....	2 00	Sunderland. ".....		15 72
VERMONT.			Gill. ".....		2 37
Battleboro'.	Cong. Soc.,.....	64 23	Conway. ".....		32 78
West Battleboro'.	".....	27 96	Shelburn. Ladies' Benev. Asso.,.....		10 55
Dummerston.	".....	8 50	Gent's ".....		13 45
MASSACHUSETTS.			Granby. Cong. Soc.,.....		20 68
Newton Centre.	Cong. Ch. & Soc., add.,.....	4 25	Northampton. 1st Cong. Soc.,.....		76 55
Marlboro.	A friend per Chas. Hosmer,....	100 00	Southampton. Cong. Soc.,.....		13 07
North Andover.	Evan. Cong. Ch. & Soc.,.....	13 00	Ludlow. ".....		7 71
Shrewsbury.	Cong. Ch. & Soc.,.....	10 00	Westfield. 1st Cong. Soc.,.....		26 00
Saxonville.	".....	11 50	South Hadley. ".....		21 53
Newton Centre.	".....	3 00	Holyoke. 2d Ch. & Cong.,.....		10 56
Harvard.	Cong. Ch. & Soc., 2d installmt for L. M. of Rev. John Dodge,.....	11 75	RHODE ISLAND.		
Grafton.	Evan. Cong. Ch. & Soc.,.....	40 00	New Port.	Wm. Guild,.....	4 00
Boston.	Rev. E. N. Kirk, D.D.,.....	50 00	CONNECTICUT.		
East Cambridge.	Cong. Ch. & Soc.,.....	19 84	—.	A Friend,.....	5 00
Millbury.	1st Cong. Ch. & Soc. for L. M. of David March,.....	50 00	—.	".....	100 00
			—.	in N. G.,.....	10 00
			East Lyme.	Rev. Jos. Ayre,.....	5 00
			New Haven.	1st Ch., P. Perit,.....	50

Harwinton. Cong. Ch. & Soc.,.....	16 19	INDIANA.	
Rockville. Legacy of N. O. Kellogg of Vernon,.....	833 33	Terre Haute. 1st Cong. Ch. in part L. M.	10 00
Plymouth. Cong. Ch. & Soc.,.....	19 00	Rockville. 2d Presb. Sab. School,.....	2 50
NEW YORK.		Madison. 2d Presb. Ch., A. B. Smith \$10, Messrs. Sullivan, Whitney, Mathews, Meldrum, \$5 each.	
Hartland. Meth. Epis. Ch.,.....	2 00	Others, \$24 94,.....	54 94
Poughkeepsie. Mrs. Marg't Meyers by Rev. F. B. Wheeler,....	25 00	Aurora. 1st Presb. Ch.,.....	21 00
N. Y. City. J. G. P.,.....	100 00	" Bapt. Ch.,.....	5 80
" Chas. P. Kirkland, Esq.,.....	50 00	" Meth. Epis. Ch.,.....	6 37
" Edm'd Dwight, Esq., Ex., in part of his father's Bequest for Colportage in France,....	350 00	OHIO.	
Gouverneur. Mrs. Clara M. Babbitt,....	5 00	Mansfield. United Presb. Ch. towards L. M. for Rev. D. Pane,.....	10 00
Champlain. Presb. Ch.,.....	15 00	Mt. Auburn. Bapt. Ch. which consti- tutes H. Thane Miller a L. M.,.....	32 60
Silvercreek. Presb. Ch. in full to make Rev. F. W. Flint a L. M.,....	20 70	" Bapt. Sab. Sch. for Cincin- nati Mission,.....	3 00
Oswego. Rev. H. G. Ludlow for Greek Mission,.....	10 00	Mt. Gilead. 2d Presb. Ch.,.....	5 17
Augusta. Presb. Ch.,.....	11 52	" Union Meeting,.....	10 14
Fulton. Presb. Ch., J. E. Dutton L. M. in full,.....	10 00	Hopewell. U. P. Ch.,.....	23 50
" George Salmon L. M. in full,....	10 00	Bloomingsburg. Presb. Ch., Little Hugu- nia \$1, Harry 10c. Others \$66 35,.....	67 75
" Charles E. Wilcox in full,.....	10 00	Lebanon. 1st Cong. Ch. add. for L. M. of pastor. Mrs. Stokes \$5. Others \$13,.....	18 00
" Mrs. H. T. Loomis L. M. in full,....	10 00	" 1st Presb. Ch., Mrs. Gould \$5 Others \$9 83,.....	14 83
" Others,.....	17 21	" Cumberland Presb. Ch. add. for L. M.,.....	8 75
Cambridge. 1st Presb. Ch., in part to constitute Rev. Charles H. Taylor a L. M.,.....	16 10	" Meth Prot Ch.,.....	1 50
Cold Spring. In full of L. M. for Rev. Fred. Love,.....	8 00	" 1st Bapt. Ch.,.....	8 00
Orient. Cong. Ch., Rev. Mr. Fairchild to constitute Rev. Albert Fitch a L. M.,.....	30 00	" Meth. Ch., Mrs. Ritchie,....	.50
Thompson's Station. Elisha T. Richard- son,.....	5 00	Cincinnati. Sab. Sch. of 8th Presb. Ch., half for Italy and Athens re- spectively,.....	13 50
Oswego. A Friend,.....	2 00	" Messrs. Newton, Brown, Mendenhall, Crawford, Saf- fer, Stewart, Gibson, Mar- thews, Addy, Healy, Epply, Neff, Richards, DeCamp, Mc- Keetchan, Smith, Hull, W. C. Duncan, Mrs. Ramelsberg, Johnson & Sibley, \$5 each,....	105 00
N. Y. City. Part of the Bequest of the late Anson G. Phelps, Jr.,....	4,843 44	Cincinnati. Messrs. Harbaugh, Gordon Talbot, Brown, Haughton, Mrs. Storer, Ross, Kilbreath, White, Kekk, Highway, Com- stock, Bromwell, \$3 ea. Find- ley, Hardy, Aller, Harris, Walker, Mrs. Avery, Mad- dox, Gamble, White, Tatem, Dickenson, Andrews, Wilson, Hurd, Ballance, Rankin, each \$2. Capt. Coe \$4. Mrs. John- son \$1 25. Eight Friends 50c. ea. Seven others \$1 95,.....	82 20
NEW JERSEY.		" Messrs. Woodruff, Edwards, Fore, Watson, Williams, Cook Brown, Burdsall, Haughton, Tilghman, Fox, Smith, McCoy, Price, Horne, Nelson, Steele, Knowlton, Graff, Mrs. Pier- son, Gray, Winchell, Hooker, Brown, Elstner, Yeates, Shan- non, Mullen, Curtiss, Oliver, Noble, Northrup, Ehrman, Crane, Musgrove, Davanport, Corwine, Vandyke, Pettibone, Redman, Cook, Clark, Gleen, Hart, Wilson, Yeatman, Shaw, Medskirt, Torrence, Carpenter, Miss Cobb, Evans, \$1 each,....	52 00
Newark. So. Park Presb. Ch., by S. P. Smith, Tr.,.....	73 28	Dayton. From a Friend to the Cause,....	\$1,000 00
Princeton. Col. in the Lecture Room of the 1st Presb. Ch. for the Greek Mission,.....	10 68	Cincinnati. Col. by Mrs. Godden for the Mission Schools, Rev. C. C. Babb \$1. Mrs. Larz. Ander- son \$5,.....	6 00
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